

POINT THREE



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POINT THREE

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The cover photograph, showing Her Majesty with Cyril Cattell, Chairman of the Central Executive Committee, at the entrance to the Port Penrhyn Centre is by Mike Woolley.



Toc H seeks to create friendship and understanding among people of all backgrounds and beliefs. Local group activities range from holidays for the handicapped and children's playschemes to arts festivals and even bird-watching. Toc H is short for Talbot House: the soldiers' club in Belgium founded by the Reverend 'Tubby' Clayton in 1915. Today Toc H provides opportunities for people to test the relevance of practical Christianity and we welcome anyone who would like to give us a try.

VIEWPOINT

Are we a Christian Movement?

Growing numbers of Toc H members and associates are asking the question. Some (see 'Fourth Point' in our May issue) see a contradiction between trying to 'build friendships across the barriers that divide man from man' and working 'for that better world which has been called the Kingdom of Heaven'. Others (see July issue) suggest that we are being wrongly exclusive because it is easier for Christians than non-Christians to join us or that we are all 'Christian agnostics seeking the truth'.

I haven't the slightest hesitation in describing Toc H as a Christian Movement. It is Christian in its origins and in its inspiration. I am equally certain that most of us would see it as both wrong and foolish to deny that fact in the hope of attracting to us more men of other faiths or no faith at all.

Let us stop calling each other names. In London, an infidel is one who does not believe in the Christian faith: in Istanbul, he is one who does. A sense of proportion shows us that each of the world's great religions has its own particular insight into the nature of man and the world he inhabits. But there is a quite extraordinary measure of agreement among all the great religious thinkers about the natural law and natural morality governing the human condition. This agreement is much more striking to the student of comparative religion than any ethical, doctrinal or organisational differences among their systems. They all agree that man is a free agent, ie that, within certain limits, he is responsible for his own acts. They agree that what are often called natural laws, the guidelines of conduct we should follow, are real, part of the way man is built and not simply what Lord Hailsham once called 'emotional noises'. That is a lot of common ground – quite enough to enable us all to work together in mutual respect.

But Christ went much farther than this by naming the deliberate, voluntary act of love as the key to living. The basis of the Christian ethic is not found in the natural law: it is found in the Sermon on the Mount. And it is raised to further heights by Christ's insistence that his message is for us all. We are charged to 'love' (not to 'like') even our enemies and to

forgive those who harm us. Christ sent His small community out into the world to work away at that until the end of time. That is what we are trying in our various little ways to do in the harsh world of 1977.

Having said that, it remains true that Toc H, like Christianity, is not an exclusive body. We are certainly not proselytisers. We trust that the practical expression of 'love' in Toc H makes us better Methodists or Anglicans, Catholics or agnostics. Ralph Doak (July issue) was absolutely right to warn us against trying to be 'all things to all men'. That road leads to indifferentism, the belief that all ideas are of equal value so that it doesn't matter very much what we think. Toc H seems to me to be doing exactly what Ralph is asking it to do, viz offering the same thing to all men – whatever their beliefs and allegiances. What we are offering is the experience of working together in love – not the love of the pop songs but the difficult daily acts of will that Christ showed in His life and death and invited us to imitate. (See Charles Potts' article in this issue.)

It is a simple fact that Toc H imposes no credal test. We have many members who are not Christians in any of the traditionally accepted senses of the word. They work together with the rest of us to break down the barriers to brotherhood in the spirit of the Sermon on the Mount. One of the toughest of these barriers is our tendency to spin words to exclude each other from the reality of the brotherhood. One of William Temple's many wise sayings was, 'Teach people to feel together and to think for themselves, instead of thinking together and feeling for themselves'.

Are we letting words become our masters? Times change and the ways in which we express our beliefs change. Few of us today would describe the great mystery of the Creation in the language of Genesis. The precise wording of the Toc H Main Resolution, the Royal Charter and the Four Points means a great deal to many of our members, less to others. Of course there may come a day when that wording is of historic interest only. But I am quite sure that that day is not yet here.

FGR

Members accept a four-fold commitment:

1. To build friendships across the barriers that divide man from man.
2. To give personal service.
3. To find their own convictions while always being willing to listen to the views of others.

4. To work for the building of that better world which has been called the Kingdom of God.

This magazine, which acts as a forum for ideas about Toc H and about the world in which we live, takes its title from the third of these Four Points – to think fairly.



The following Jubilee message was sent to H M The Queen:
The members of Toc H send loyal and affectionate greetings and congratulations to their Patron, Her Majesty Queen Elizabeth II, on the occasion of her Silver Jubilee, and trust that her reign will continue in peace and happiness through the years ahead.'

Her Majesty's reply to the Director read:

'I am most grateful to all members of Toc H for their kind message of loyal greetings and congratulations on my Silver Jubilee which, as their Patron, I received with much pleasure.'

ELIZABETH R.'



Photo: Jim Waltham

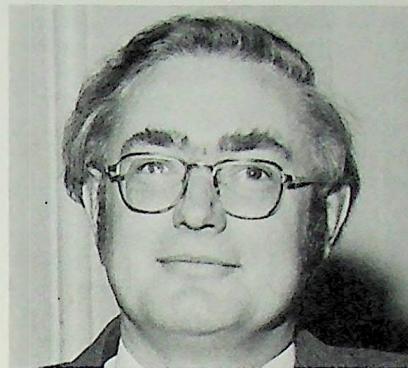
Christine Roe, Warrington Group Chairman, steps out in the town's Jubilee Carnival procession.



Photo: Sam Brentnall
The Toc H float in the Blackpool Jubilee procession. St Anne's and Fleetwood plus volunteers from other parts of Lancashire helped to hold the float together on this windy day.



Ken Prideaux-Brune



The main business at a very important meeting of the Central Executive in May was the discussion of the 26 page report produced by the three man team which has been studying Headquarters.

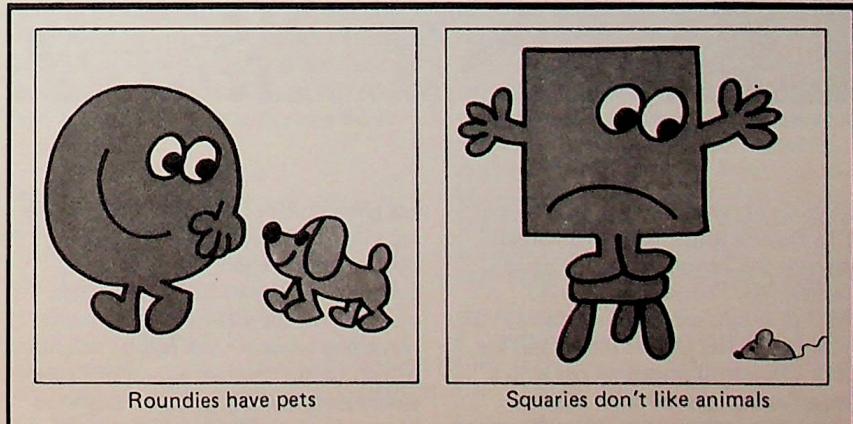
The concept of team leadership of the Movement by a group of friends was wholeheartedly supported. The report suggests that this should be put on a more formal basis and proposes some alterations to the job descriptions of those concerned. In particular, it is suggested that I should spend more time than has proved possible in the past in maintaining and developing our contact with other bodies. And it is suggested that the responsibilities of 'personnel management', currently split between the General Secretary and myself, should be undertaken by Gilbert. These recommendations were accepted by the Central Executive and are being implemented.

The enquiry team believes that maintaining central registers of members and builders is too expensive and should be abandoned. Branch Secretaries, they suggest, should be responsible for keeping a list of members but would only be required to send to Headquarters an annual statistical return. Keeping in touch with

Builders and obtaining their contributions should become the responsibility of Districts. These are radical proposals and the Central Executive will naturally take more time, and will wish for comments and suggestions from the membership, before reaching any final conclusions.

* * * * *
The improvements to Talbot House, Poperinge, have been completed and the House is once again receiving visitors. An important part of the new concept of the purpose of the Old House is that it should be increasingly a meeting point for the people of Poperinge itself. We are therefore anxious to involve as many Poperinge people as possible in discussions about the future of the House. The Old House Advisory Group has been encouraged to learn that a discussion paper it produced has been translated and widely distributed by Poperinge Town Hall. The Town Hall has also promised that an important public meeting on 1 October, in which a party from the UK will take part, will be well publicised. This meeting will be a vital step in the development of Talbot House as a living Toc H centre in Belgium.

* * * * *
Gilbert Francis, John Hull and I spent an afternoon with a group of clergy in Milton Keynes discussing ways in which Toc H might involve itself there. The invitation to Toc H to see itself as part of the joint effort by the Churches to minister to this new town came originally from the Bishop of Buckingham and I think we are now well on the way to working out some realistic proposals. With our convictions about the importance of a sense of community we ought to have a particular contribution to make in a place like Milton Keynes which is struggling to find an identity.



By Roger Hargreaves

NEWSPOINT

CONGRATULATIONS

A ten mile sponsored walk in Warrington has just raised £1,400 for the Multiple Sclerosis Society. Lymm Grammar School (where most of the Warrington Toc H Youth Group are pupils) was strongly represented. Larry is an old boy of the school and a member of the Warrington Group. The MS Society is now presenting a cup to the Lymm School to be competed for annually and to be called the Larry Appleyard Trophy.

Besides being a member of Toc H, Larry is social secretary of CRACK, the youth arm of the MS Society.

At school and university, he had a fine athletic record. He represented Cheshire in the 1967-8 All England Schools Athletic Championships, won the County hammer throwing championships in 1968 and was a County Rugby Union reserve player. In 1969 he went to

Dundee University and played rugby in the University's first team. Two years later, he left Dundee a confirmed MS sufferer. He tried a wide range of treatments — in vain — but returned to Dundee where he took his MA degree in 1973 — in a wheelchair.

Larry has had spells as a teacher and a computer programmer but now, despite every effort, he is unable to find employment. Apart from his voluntary work with CRACK and his Toc H involvement, he spends much of his time visiting and cheering up other MS victims. And he's always cheerful. A couple of months ago he joined a camp holiday for the disabled. On his return, he commented, 'After seeing some of those people there laughing and enjoying themselves, I find it hard to consider myself as disabled — it was a great week!'



Photo: Jim Waltham

Larry Appleyard



Photo: Lancs Evening Telegraph

Penny Daniels showing her award.

17 year old Penny Daniels, daughter of Alan Daniels of the NW Regional staff, has won the Lancs Evening Telegraph/Evening Star 'Youth Cares Award'. A panel of judges unanimously chose Penny from the 10 NE Lancs finalists and the Lord Lieutenant presented her with a magnificent engraved silver salver.

Since she was a toddler, Penny

has given much of her spare time to helping others. Currently, besides holding down a full time job, she is a Sunday School teacher, part time student (she plans to become a nurse), youth leader, playgroup organiser and regular voluntary worker on the children's ward of Calderstones Hospital. She must be almost as busy as her father!

Another Silver Jubilee! George Lee (West Midlands Regional Staff) returned to work on 15 June after several weeks of illness. Birmingham District took the opportunity of celebrating not only his recovery but his completion of 25 years on the Toc H staff. Some 60 people joined the party in Edgbaston.

New Branches. In May, two new branches (Swansea West and Ross-on-Wye) gained recognition after working as Toc H groups for something over a year.

Keith Rea DFM, our Commissioner in BAOR, Adrian Dudman of the NE Regional staff and 'Rosey' Romanis, Area Pilot, North Wales and Marches, have all been awarded H M The Queen's Silver Jubilee Medal.

Charles F Robinson ACIS FBS, a founder member of the Wellingborough, Northants, Branch, has been appointed Mayor of the Borough of Wellingborough.

ITS A
BOY



Our special congratulations to ex-editor Sue McWilliam on the birth of a boy.

IN BRIEF...

■ Solihull Men's Branch, Birmingham, has written to remind us all that, founded in 1934, they are still going strong — not that George Lee ever allowed us to doubt it! The catalogue of this branch's all the year round activities is impressive. It ranges from a blind club (40 members) and canal boat outing for the residents of a special school (six boatloads!) to barbecues, carnivals and seasonal gardening for old people (organised by the branch's 'grand old man'). The branch meets on Fridays at 8 pm at the Manor House, High Street, Solihull.

■ Members of Hull Central Men's Branch, N Humberside, are co-operating with the local youth action group to expand Toc H activity and influence. Recently, they had a stand at the Cottingham Show and have much extended their work with both the young disabled and the geriatric units of their local hospital. Their latest venture, opened on 4 July, is the coffee lounge for unemployed school leavers described by Phillip Bishop in our May issue. This seems a fine example of the ways in which an established branch can work closely with one of the new youth groups.

■ We have seen a number of accounts of Toc H involvement in Jubilee projects of all kinds. These included, for example, the distribution to pensioners of 400 packets of tea (Wem Joint Branch, Salop) and the sponsoring of a Jubilee Garden fete in the grounds of Bakewell Hospital which raised £700 for the hospital funds (Bakewell Joint Branch, Derbys). Then there was the story of the Toc H Jubilee Float almost literally 'floated' by the Broadwater Women's (W Sussex) Branch). A large, very wet lorry, suitably disguised with purple drapes, carried the Queen's picture with blue and silver loyal greetings, a huge Toc H lamp with flowing orange streamers, flashing light and LEPRA slogans, two very attractive 'volunteers' (eight and six years old) and, of course, collecting buckets designed for money, not rain! The float, surrounded by Knights of the Round Table, cave men, Battle of Hastings soldiers and others, set off in a heavy downpour, its occupants only partly protected by dripping red and blue umbrellas. They all insist that they enjoyed it!

■ If you are coming (or know of someone who is coming) to study in Nottingham or Derby in the autumn and are interested to make contact with Toc H when you get there, please get in touch with Sue Cumming, 49 Barrydale Ave, Beeston, Nottingham. Telephone Nottingham (0602) 251890.

Through the open window

by Guy Brinkworth SJ



MICAWBER'S LAW

Today it is blowing a stiff nor-wester gale from the Celtic sea and though I dare not open my window for fear of chaos within, I can still look out through the glass. There, some miles out to sea, surrounded by spume, is the tripod oil rig. To me it is the symbol of billions of dollars being spent to fend off the inevitable retribution. But nearer the great waves pound incessantly against the kilometre of sturdy breakwater with its salt drenched row of rail waggons precariously clinging to its spine. And here in this humble manifestation of the titanic energies which God's life giving sun has poured on our planet in the course of millions of years and which helped to forge our continents and shape our oceans, which tossed about the unimaginable tonnes of water, earth and rock day after day, aeons upon aeons, here I see another vivid symbol.

The vision of those two juxtaposed symbols coming in through my window sets me thinking — and indeed, praying. For both witness irrational waste. The rig is a sign to me of an *ever increasing* and irresponsible squandering and waste of the capital resources of our 'space ship Earth'. For every tonne of fossil fuel we consume today is a tonne less for our grandchildren and the emerging peoples. Our present profligacy and irresponsibility will mean that in a couple of generations at the most the wells and mines will nigh be empty and in their place will be inher-

ited mountains of almost everlasting and highly toxic triticum and other radioactive wastes. I am strangely moved to feel that we are very much in the area of Christian charity and justice: of a need for a clear cut leadership in action and prayer. To me it seems that this is not just politics or mere material prudences. Obsessed, apparently, by 101 peripherals and liturgical details, our whole attitude as Christians in this utterly fundamental problem of the sheer survival of future generations of our fellow men and Christians, appears to be too cosily content to wait for 'something to turn up'.

Meanwhile the lavish Creator's breezes, His waves, His rains, His daily and unceasing toil in the hidden chemistry of His plants and enzymes, all energised by His generous sun which shines on good and bad alike, in so many respects goes to waste. That other symbol! Eschewing get-rich-quick profiteering and the prodigal's easy way of squandering our capital, we have to discipline ourselves to live on our more than ample income which pours down on us each day. Micawber's second law! Here again it saddens me and drives me to prayer to find the silence of the voice of the Christian qua Christian near deafening. The word Christian means, after all, a follower of Christ — 'Christ's fan', and He shared with all peoples, all nations, rich and poor, yesterday, today and tomorrow. 'Gather up the fragments' He said, 'lest any be wasted'.

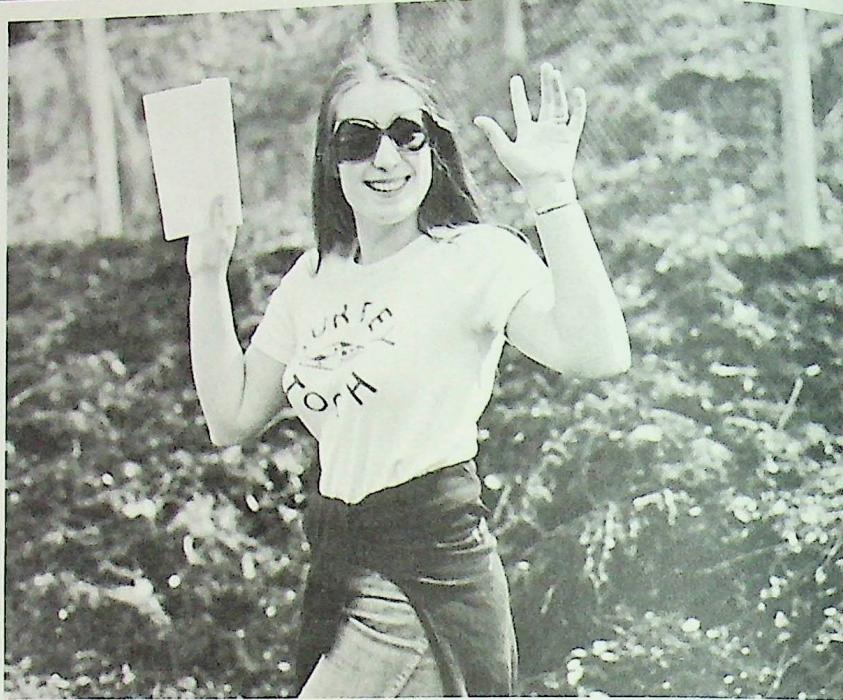
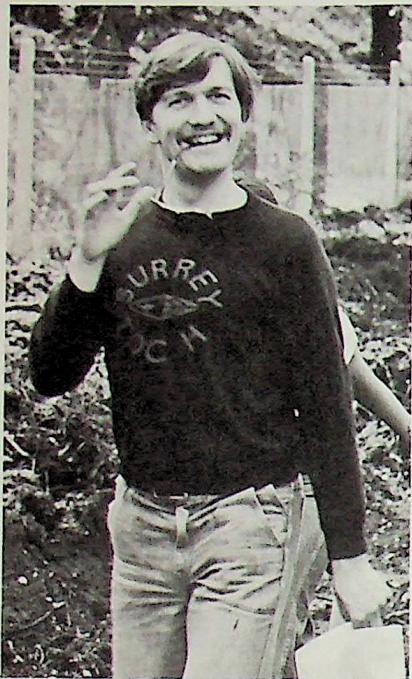
■ Nailsea Joint Branch, Avon, has just celebrated its own silver jubilee with a special re-dedication service (Rev Keith Beck, SW Regional staff giving the address) and a musical evening with some 80 invited guests.

■ The recent highly successful Port Penrhyn 'Music on the Menai Straits' weekend lost some of the music planned 'because of adverse weather conditions' ie the brilliant sunshine took them all outdoors! The ever resourceful Sue Cumming did, however, manage to mount a concert of all the talents there assembled on the Saturday evening.

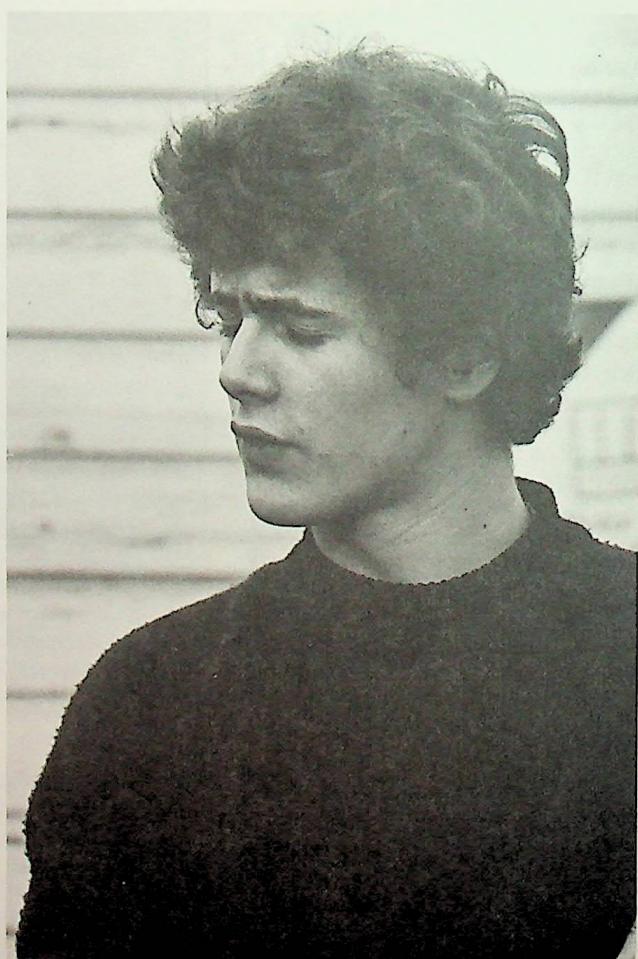
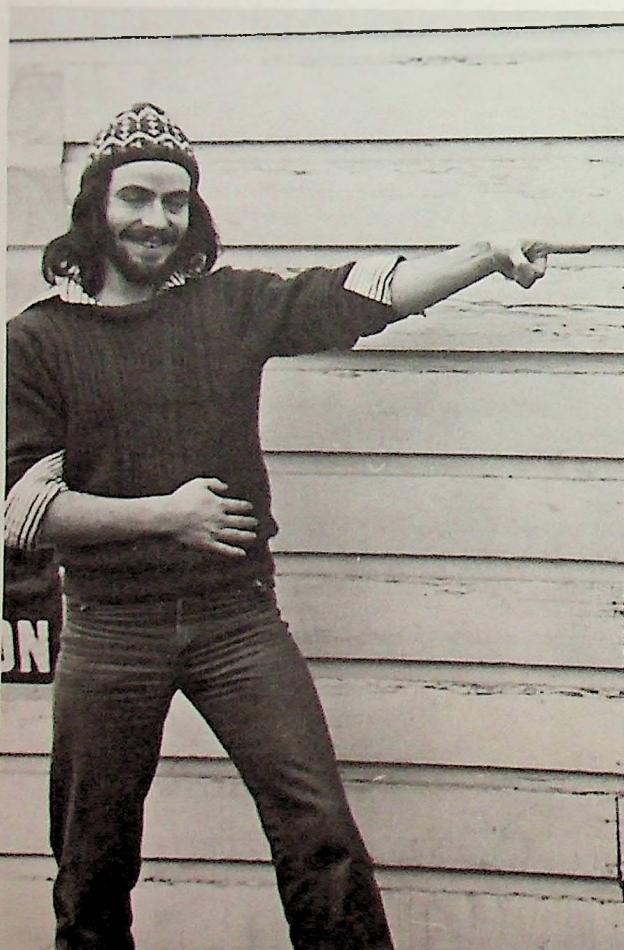
■ North Hinksey Joint Branch, Oxford, has hit the headlines in the Oxford Star. The branch, finding it increasingly difficult to finance its annual old folks' country outing, appealed to Star readers for help. The response was 'a flood of donations', not only from local organisations (including taxi drivers, discos and the Rosary Guild) but from numbers of individual readers (including a 79 year old lady offering £20 from her life savings).

'Psychologists say that girls marry men like their fathers. That's why mothers cry at weddings!'

NEWSPOINT



Peter and Kay Lucas on the Surrey District's recent sponsored walk along the Basingstoke Canal which raised £500 for District projects. Kay designed the T-shirts and Peter took care of the cash!



Photos: James McMenamy

One down, one to go! Ralph Doak puts the finger on Jonathan Bond, SE Regional long term volunteer who left us in May. (Ralph Doak goes in September). Thanks to them both; they may have had a misspent youth but they've just had a well spent year.

OBITUARY

We regret to announce the death of the following members:

In March: Vera Livsey (Barnoldswick) M O 'George' Martin (Plympton)

In April: Annie M Barr (Swanage), Winifred R E Hurn (Cromer) Joan M Waller (Rushden)

In May: Wilfred Addy (Newsome), Ethel I Day (Cromer), Grace L Freeman (West Worthing), F Anne Grosvenor (Springfields District), Walter H Kirkland (Bakewell), Audrey Mullett (Ayr)

William L Phillips (Wulfrun) Edward Shurlock (Fleet), Victor J Smith (Harlow), Lily W Vale (Belfairs), Charlotte Weatherill (Cleveland District Branch)

In June: E M 'Mari' Chivers (Bristol Central), Rev Rowland Motson-Thompson (Ramsgate & Newington)

'It is not a great thing to have been to Jerusalem but to have lived well is a great thing.'

St Jerome

We give thanks for their lives.

TOC H

(From an anonymous source, sent in to us by Alec Churcher)

'It exists because many thousands in many countries for many years have found that by helping others they have found direction in their own lives.

Toc H serves a vital human need in today's complex world where many feel isolated and alone, frustrated and insignificant.

It can turn thoughts into actions, words into deeds, nourishing a respect for and understanding of Christian values.'

WELCOME

The following branches elected new members during June:

- 5 - Dundee (j) Group
- 4 - Aquarius (Warrington) (j) Group, Fleet (j)
- 3 - Central Overseas, Melton Mowbray (w), Parkhurst (w)
- 2 - Graeme (m), Northants District, Portmadoc (m), Stourbridge (m), Swansea West (j)
- 1 - Charmouth (j), Dittons (j), Gedling (j), Goring-by-Sea (m), Grays (w), Highams Park (j), Hythe (j), Poperinge, Skelmore & Wemyss Bay (j), Taunton (w), Weston-Super-Mare (j)

A warm welcome to 43 new members.

Co-operate or bust!

by Charles Potts



Toc H Uganda in 1956

None but a lunatic or a Toc H member could maintain that all Points of the Compass point in the same direction; yet I realised truth in this paradox when I first contemplated restarting Toc H in Uganda on multi-racial lines in 1949. There had been a Kampala Branch ten years before, but it had died out during the war. It had consisted entirely of European members.

To love widely must be inter-racial; *to build bravely* must involve racial co-operation; *to think fairly* must preclude racial prejudice; and *to witness humbly* must be inconsistent with racial condescension. Thus did all Points of the Compass point to the necessity of opening membership of Toc H in Kampala to all races. It was with this in mind that I invited to my house one evening two African welfare assistants and two post office engineers, an Englishman and an Irishman. A few months later, during which time we had been meeting regularly, there arrived on a visit to Uganda a dear friend, Barclay Baron, then editor of the Toc H Journal. He was delighted to initiate into the Movement these four novices. We became Kampala Toc H Group.

The first job that I suggested to the African members was to visit patients in hospital, taking picture magazines to them and writing letters for some illiterates who could not inform their relations of their situation. The comments of these two, after their first hospital visit, were illuminating. Never before, they said, had it occurred to them to help people of a different tribe: it had been an interesting and satisfying experience. Those who are surprised at the continual inter-tribal friction in Africa may be interested to know that some tribes have no special word in their vocabulary for 'a stranger': the only comprehensive word describing one who is not of their own tribe is the word that they use for 'an enemy'.

Being a government officer in charge of urban social welfare and having at first only a very small staff to cope with a very

big challenge, I came to rely more and more on Toc H to provide volunteer helpers in youth work, case work, clubs, social centres and remedial welfare. Kampala Branch grew rapidly: its members built and ran the first boys' club. The branch's cheerful and friendly relationship attracted newcomers to the meetings and jobs. Our membership soon included Asians as well as Africans and Europeans. Local inhabitants were startled to see an unusual spectacle of men of the various races stripped to the waist and wielding picks and shovels to level a children's playground. Amused onlookers, informed of the object of this exercise, even joined in the fun. Soon we had in Kampala Branch Protestants, Roman Catholics, Hindus, a Sikh and a Parsee. We became such a friendly 'family' that we could rag each other about our manual inefficiency and even be cheerfully rude about each other's colour and characteristics. New branches and groups started, new boys' clubs were built and managed, the first Ugandan old people's home was built. And building was no sinecure, foundation trenches often having to be dug in ground seeming as hard as concrete and each individual brick being made by hand in a wooden mould.

A wonderful comradeship developed in this working together for the common good. No other organisation in Uganda, said Sir Andrew Cohen, when retiring from the governorship, had done so much as Toc H to create good relationships between the different races in the territory.

One of my most prized possessions is a small autograph album given to me when I was leaving Uganda in 1960; it contains farewell messages from the three branches and four groups of Toc H in the Kampala area. It is signed by 80 members. They were all flourishing then: now no units of Toc H survive, but I like to think that their spirit still lives on and may one day reveal its light through the cloud that envelops that sad country.

Port Penrhyn opening

Photos: Mike Woolley

At 4 pm on 22 June 1977, Her Majesty Queen Elizabeth II cut the tape to open formally the Movement's national conference and adventure holiday centre at Port Penrhyn near Bangor in North Wales.

Some 100 invited guests had gathered for the opening. The approach roads were packed with large, happy crowds of men, women and, most of all, children, many of whom had travelled considerable distances. The weather was perfect — sunny and warm with a light sea breeze. Ships and small boats moored in the harbour were dressed overall and sounded their sirens as the Queen arrived. The Deinolten Silver Band played during the ceremony.

This formal opening marked the realisation of a vision of a handful of Toc H members in North Wales. They saw the need for a place to which visitors could come to get a new perspective on life and to try new and exciting things in the company of friends. The conversion of an 18th century slate factory on the

Port Penrhyn quayside into a Toc H adventure centre became one of the two major projects adopted to mark the Movement's Diamond Jubilee in 1975. (The other was a health centre at Pannikampatti in South India.) Members and friends donated more than £33,000 to this Jubilee Appeal.

The vision of the few, and the gifts of the many culminated in this great day. The aims of the new centre, with its particular appeal to adventurous young people, tie in closely with those of the Queen's Silver Jubilee Appeal launched by the Prince of Wales. So it was particularly appropriate that Her Majesty, our joint Patron, should perform the ceremony during her Jubilee tour.

The building is now fully furnished and equipped to take self catering parties. Booking forms may be obtained from the Development Officer (Ian Taylor), Toc H Centre, Port Penrhyn, Bangor, Gwynedd LL57 4HN.



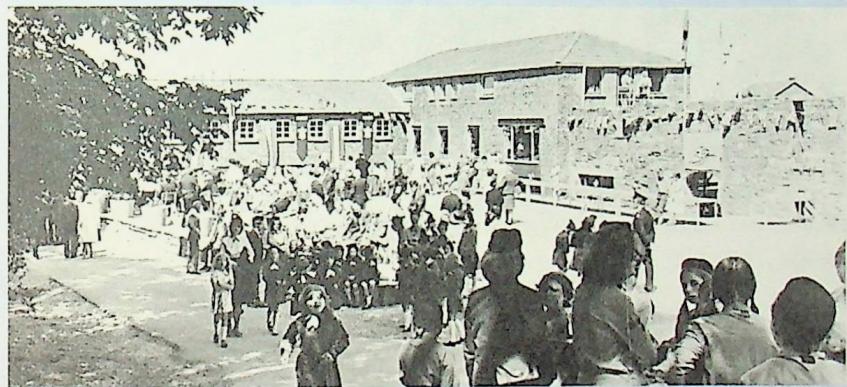
The approach road was lined with scouts, guides, cubs and brownies for Her Majesty's arrival and departure.



The Queen and Prince Philip speak to cubs lining the route.



Some of the welcoming crowd on the approach road.



The Queen and Prince Philip walk past the assembled guests to enter the building.



The Director accompanies Her Majesty on her tour.

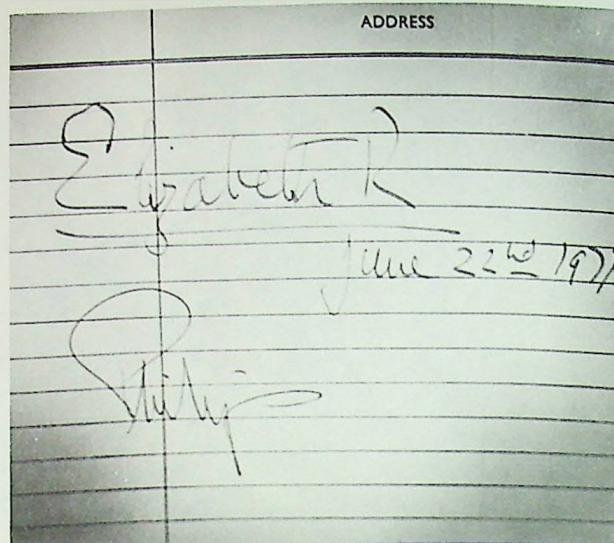


Her Majesty meets Public Relations Secretary Huw Gibbs, who was responsible for the organisation of the ceremony on the day.



The plaque unveiled by Her Majesty during the opening ceremony.

ADDRESS



The much prized signatures in Port Penrhyn's visitors' book.



The receiving line. On the right of the picture is the Lord Lieutenant of Gwynedd, Sir Richard Williams-Bulkely.



The owners of Port Penrhyn, Lady Janet Douglas Pennant and (on her right) her husband, John Douglas Pennant, explain some of their plans for the area.



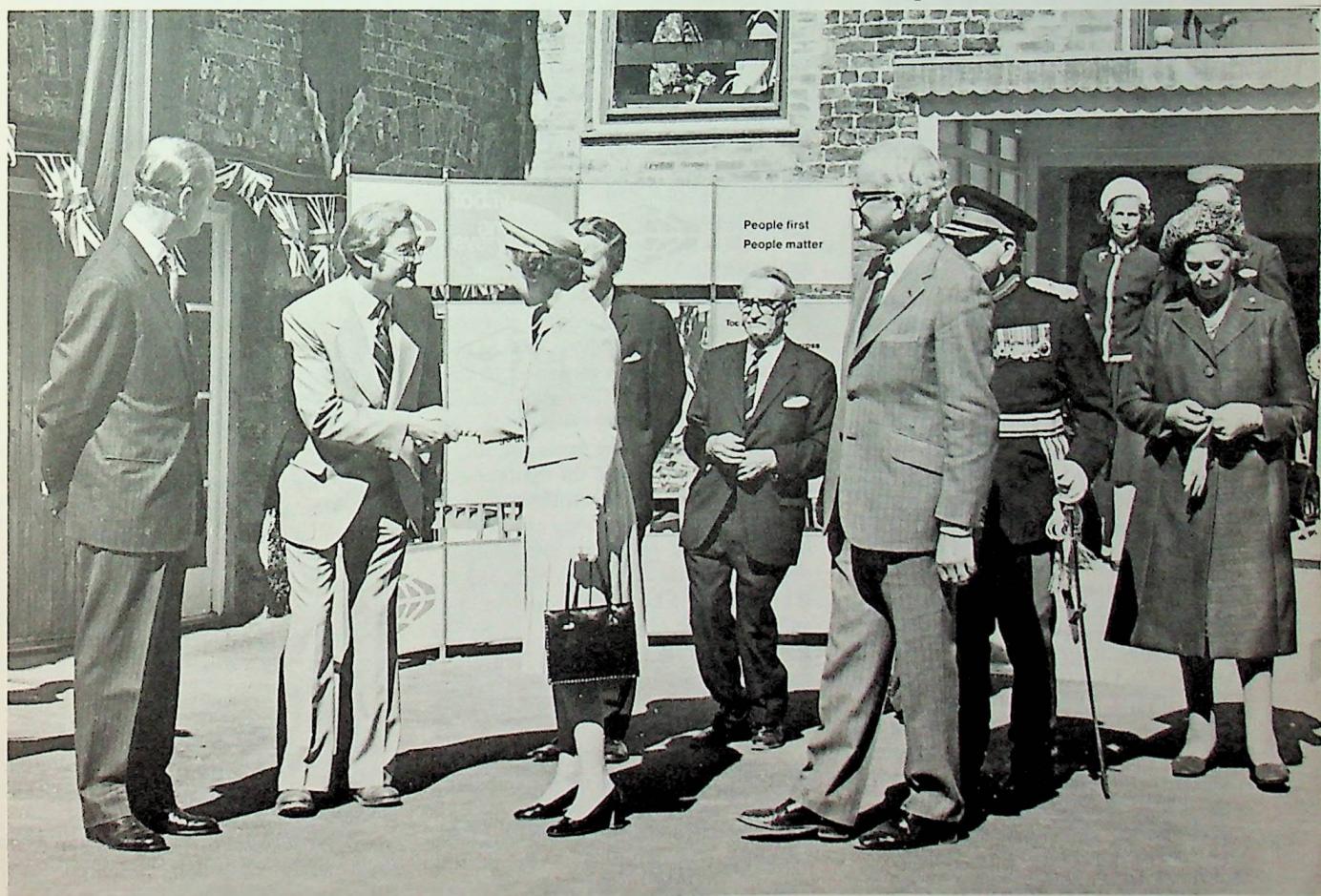
Formally presented to Her Majesty were (L to R) Mrs Margaret Thorne (widow of Ralph Thorne, former NW Chairman and Chairman of the Port Penrhyn Development Committee); Mrs Win Jones (widow of Rev John Jones. John Jones was a major inspirer of the original project); Elwyn Coffey and Ieuan Evans (partners in the building firm responsible for the whole reconstruction programme); H L Hughes (NW Regional Chairman and Chairman of the Port Penrhyn Management Committee); Johnnie MacMillan (former Toc H staff member who played a major role in developing Port Penrhyn and now serves with its management committee).



The new canoes had an outing. 'Blithe Spirit' was largely paid for by the Solihull Branch. 'Glaslyn' was the generous gift of Porth Madog Branch which also sponsored a local swim raising £130 for the centre.



The Queen talks to a boy from Stokeheath Borstal. Stokeheath boys did much of the work on the building, including designing and making the dining room furniture and the lounge window seat.



Her Majesty takes leave of the Director.

YOUR LETTERS

THE FOURTH POINT

The May 1977 issue carries a letter asking whether the commitment to work for the kingdom of God does not exclude non-Christians. I do not believe that this must necessarily be so, since God is not defined exclusively as the Christian God. In fact, as the quotation at the foot of this letter shows, Tubby intended the more specifically Christian aim of 'preaching the Gospel'.

This quotation comes from a sermon preached by Tubby at St Martin-in-the-Fields on the day before Dick Sheppard's funeral in 1937. It is quoted in Ellis Roberts' life of Sheppard.

'Nor was this all. What was Toc H to be? What was its code of daily Christian conduct? Here again, I sought and saw Dick Sheppard, who never needed formal explanations. He told me to bring Alec Paterson at eight o'clock upon a weekday morning. First we would pray together, and then breakfast. Both of these things we did. Upon the first morning we mutually agreed to draft four simple points; upon the second — a week later — Alec and I brought our respective draftings. Dick acted as judge; and the Four Points emerged, almost entirely from my manuscript. The Fourth Point contained a pinch of Christian salt supplied by Herbert Shiner, our first Warden. I said our Fourth Point was "to spread the Gospel". He added, from his memory of parades, "without preaching it". This joke has caused us bother now and then, but has almost passed into the English language.'

Rev Hugh Stevenson
Hong Kong

I find myself in agreement with the Birmingham group (May issue) although for rather different reasons. The words 'the kingdom of God' lift the whole basis of what we do on to a specifically Christian level, and people who believe that any 'spiritual understanding of a better society' is mere superstition or hindering to the real problems of the 20th century will be reluctant to get involved in the Toc H movement.

As a result of conversations with Toc H members and through reading *Point Three*, it seems to me that the kingdom of God has become simply 'the kingdom of men'. A biblical understanding of the kingdom of God is basically a kingdom of right relationships. The two relationships dramatically held in tension throughout Scripture are the relationship between man and God and the relationship between man and man. The first commandment makes it plain where the priorities lie. Love for God will issue in

real love for others. If we preach a gospel of building a better world through love and service to others, without realising that an individual's relationship to God is the basic fact about human existence, then we are betraying the Lord we are trying to serve. Each person we encounter was created to enjoy God. A Christian's responsibility, therefore, is to let Him use us to serve Him in the world and to bring others to know Him through repentance and faith. Only when individuals love God with all their heart and soul and mind and strength will they be able truly to love their neighbours as themselves. The humanist can often show how poor is the love of many Christians, but any concept of a society as simply a human kingdom is doomed. I fear that Toc H's understanding of the kingdom of God falls between two stools and is therefore losing people from both Christian and non-Christian circles.

Howard Cunningham
Edenbridge, Kent

RHODESIA

I must reply to the letters on Rhodesia in the June issue of *Point Three*. First I had better lay down my credentials so that I am not accused of being 'ignorant of the situation'. I studied at University in Uganda and taught in Kenya from 1968 to 1971. During that time I travelled extensively and once drove from Kenya to Rhodesia and back (6,000 miles), spending four days in Rhodesia. I taught at a boarding school for girls, where they took 'O' levels at the end of four years (exactly equivalent to 'O' levels in the UK). Many of my ex-students are now teachers, nurses, secretaries, and intelligent, sensitive citizens of their country, with as many rights and privileges as we expect to have in our own country. They are *all* black Africans.

When discussing issues like the future of a country and the rights and dignity of people living there, there is never an easy answer, and nobody can be absolutely right, and everybody else totally wrong. Feelings always run high, and it is impossible to be totally objective. In addition, none of these issues can ever be isolated from the legacies of history, vested interests, internal and world politics, and opinions based on widely differing sets of beliefs.

However, to imply that a person's right to vote is affected by the standard of his education immediately questions the right that a large number of the indigenous population of this country have to play a part in the society in which they live. Even without formal education

people can be shrewd judges of character, and in a recent general election in Kenya many MPs lost their seats because their constituents found them incompetent and voted instead for men who would represent their interests with greater application. And it was their *right* to do this, whether they could also write their name or not.

The other statement which any African would rightly deeply resent is the one concerning General Amin — 'By African standards he is doing nothing wrong in trying to eliminate members of tribes other than his own'. I'm afraid anyone who can say this and believe they are being fairminded must realise how tragically wrong they are. What do Africans think about the Europeans who allowed and participated in the carnage of the Boer War, the First and Second World Wars, and Vietnam? The so-called civilised world makes an industry of war, and this is far more obscene than the tribal skirmishes that used to go on between neighbouring tribes. True, Amin is different. He is a murderer, but is totally unrepresentative of a normal Ugandan, let alone a normal African. Was Hitler representative of the Germans or the Europeans? — Many more people followed him than follow Amin. Amin's power comes first from the fact that he is Commander-in-Chief of the Army, and that he is completely ruthless in dealing with any opposition. It is salient to remember that he was trained in the British Army.

It is impossible to give a full answer to all the points raised by the two letters in a short space, but the whole question boils down to one of basic human dignity. While living in Kenya I wanted to see what it was like in Rhodesia, so that I could make my own judgements. During those four days we met and talked to quite a few white Rhodesians (we found it very difficult to find any black Rhodesians who would trust us enough to just chat), and heard their opinions. (They were incredulous to learn that we lived and taught in an independent African State, and had driven thousands of miles through the bush without any fear of danger from the Africans). From an economic and pragmatic point of view they were right — the rate of development would change, and there would be lots of frustrating political in-fighting between the different factions (as we have seen in the last year or so); and it would be unfair for the European settlers who had put so much into the development of the country, for the benefit of all, if and when the Africans took power. But what I felt there was a fear which I didn't feel in black Africa — people afraid of each other

because of their colour which to them represented insurmountable differences and barriers. The differences were basically the same in East Africa, yet there they were unimportant in whether a person was respected for himself or not. I found it ridiculous and offensive to sit in a restaurant for whites only, and even more so when the African who carried the food to the table was not allowed to serve us but had to wait for the white waitress to come and actually place the plates in front of us. Compared with this the freedom for both white and black in East Africa was staggering, and it was a great relief to get back and not feel restrained by the tension and fear which tainted the air in Salisbury.

In Rhodesia they are not just facing the relatively simple question of who should vote and who should not. They are up against the far more frightening and insidious matter of the fear, mistrust and total misunderstanding between people who are born black, with few automatic rights and privileges, and those born white with all the rights and expectations that any free human being should have.

Let's get our thinking right. Are we concerned about the dignity and fundamental rights of fellow human beings, or do we first look at their labels — male, female, black, white, rich, poor, educated, uneducated, right wing, left wing, employers, trade unionists, 'civilised', 'uncivilised', possessors or possessed? Do we not believe that everybody has the right to participate in their own future, whether they do it well, badly or indifferently?

Sue Cumming
Nottingham

A member of my family has travelled widely in Africa. He has stayed in various countries there, north and south, and we have a number of good African friends: they are intelligent, well educated men who have obtained higher education and degrees.

The opportunity for a good education should be given to everyone and the African is just as capable of profiting by it as a man or woman of any other nationality. Of course all men are not equal in ability, but an equal chance should be given to all in the first instance to prove their worth.

As for farming, there are religious organisations — the Quakers for one — who are introducing more advanced techniques to the African farmers, and most are eager to learn. (This of course could have been done more intensively by the Rhodesian Government years ago, if it had wanted to, as also in education.)

The prosperous food exporting nation was made so with European money for the benefit of themselves, but the actual manual work was carried out by Africans on very low wages — too low for them to send their children to the fee paying schools (very similar in fact to our own Victorian age).

Africa is not a country but a vast continent of many countries and tribes, far greater than Europe, and yet — in reading European history does it show it is better than Africa? Even now after years of civilisation? After the frightful wars between European 'tribes', the murdering of millions of people by a white Amin (Hitler) and the tribal war at present in Ireland? Who are we to be superior?

Regarding the vote, this is given to everyone of adult age in our own country, whether or not they are capable of using it or using it wisely (and many are not, or do not want to) but we believe in fair-mindedness for all, and fairmindedness should apply to all in Africa. Of course it will have teething troubles — as other continents have had in the past.

General Smuts, who was a very wise man, said years ago in speaking of Africa, 'any policy based on the assumption that we belong not to one country, but to two entirely different worlds is fundamentally wrong, on both historical and practical grounds; co-operation alone can constitute a suitable watchword for a strong, prosperous and united Africa'.

Getting to know the African himself gives far more value and understanding than living only with a more or less prejudiced white community.

Should any readers like to obtain more information on the peoples, culture and history of Africa, books can be obtained through the International African Institute, London.

Rose Dalby *Harpenden, Herts*

INSIGHT

The Resurrection of Jesus

I fully agree with Mr J N W Gwynne that there are New Testament texts in favour of the empty tomb tradition, and I noted this in my article. The problem is that there are also texts which seem to indicate another tradition of Jesus' personality surviving death, in a way which is incompatible with the empty tomb story eg 1 Corinthians 15/50, and 2 Corinthians 5/7. Faced with two different traditions we have to ask which is the earlier and more coherent. My own judgement favours a spiritual interpretation.

If I am right in this choice the question 'Why wasn't Jesus' corpse produced?' doesn't arise. If St Peter origin-

ally taught that Jesus was put to death in the flesh but raised to life in the Spirit (1 Peter 3/18) then it would be quite irrelevant to produce the dead flesh! I have myself frequently preached on the Christian Hope with a corpse lying in front of me at a funeral service so I do not see this problem! Mr Gwynne's question would only be relevant if the early church had been proclaiming an empty tomb and my case is that this was not the original proclamation.

May I give a further example? In his book *The Ring of Truth* J B Phillips describes an experience of C S Lewis appearing to him after his death. No reviewer has even thought of replying to this claim by drawing attention to the graveyard or crematorium where C S Lewis' remains are deposited. If today we would not think of refuting a story of 'seeing' a dead person alive in a new and glorious manner by producing his corpse, why should we think men 2,000 years ago would have reacted differently?

Paul Badham *Lampeter, Dyfed*

BOUQUET FOR PENRHYN STEWARDS

May I use a few lines to thank all those who assisted me as stewards at the Royal Opening of Port Penrhyn. It was a long warm day and they deserve more than just an ordinary thank you.

To the visitor it may have looked like a day without hitches, but of course there were some, which makes the task of stewarding that much more arduous.

I worked them hard and I am very grateful for the way they responded and apparently enjoyed it! They were marvellous.

Huw Gibbs
Public Relations Secretary, Wendover

JUBILEE GIVING

Having listened to HRH Prince Charles appeal for the Jubilee Fund my thoughts turned to the splendid efforts made by the young volunteers for many and varied causes within the Movement.

I came to the decision that here was a golden opportunity for we 'old uns' to lend a hand to provide more funds to carry on their good work.

I suggest that all members be asked to choose a coin and multiply it by the years of their membership, or better still by the years of their lives, and contribute this to the work of our own young volunteers to give them an added incentive.

Come on fellow Toc H's, dig deep and show your appreciation in a great way.

Betty Barker *Ecclesfield, S Yorks*

NEWSPOINT

Photo: Western Gazette



International Exchange at Wimborne. The treasurer, Mr Walter Cribb (centre) presented a Wimborne Pottery plaque to Mr Fred Stoodley (right) for the

Bulawayo, Rhodesia, branch of which he is a member. Mr Stoodley, who emigrated from Branksome in 1952, is back on holiday in the area for the first time. He pre-

sented a plaque from his branch to the chairman, Mrs Dora Applin (left) to commemorate the golden jubilee of Toc H in Rhodesia last year.

WHAT IS TOC H?

Sue Cumming

Sue Cumming is a member of the Mid-Eastern Regional staff team, based on Nottingham. After several years intermittent experience of Toc H projects, she joined the staff in 1973. By then she had taken a degree in Mathematics at Manchester University and a Certificate of Education in Uganda and had taught for three years in Kenya and nearly two years in this country.

When I was in my turbulent youth, asking questions, critical, intolerant, yet sure that there was a better way, that life did have meaning, could be exciting, challenging, fulfilling, and fun too, I accidentally went on a Toc H weekend at Dor Knap. There I met people who had a special kind of aliveness about them — they talked the hind legs off a whole herd of donkeys; they went on night exercises on a wet, black night getting back soaked, scratched and sore-eyed with tiredness, yet full of hilarious stories; it was so cold that we had to sit on each others' knees

to keep warm; and one lad was tickled to death . . . and given a mock funeral by a real parson.

But above all they cared — they cared about me when I caught a cold; and they cared about the world, which in their eyes was simply other people. They were the first people I had met who were honest enough to say they were testing out the Christian way of life, instead of rejecting or accepting it on a superficial level, admitting doubts and difficulties, describing it as a journey rather than a destination reached — this was where I was; I had met some fellow travellers.

I became infected with a bit of the care they showed others, with their ready acceptance of challenge, with their simple enjoyment of life. And I began to live and grow. I found myself meeting and getting to know people from different backgrounds from my own. I found myself doing things I'd never dreamed of doing before, like taking a group of mentally handicapped children to the zoo, or cooking a meal for ten people I'd never met before — my first meal!

Some years later I got tangled up in Toc H again, when I was teaching, and again on weekends met motley crews of people whose only common factor seemed to be that they were peculiarly alive, unlike my weekday colleagues in the staff-room. I found that those weekends made it more possible to resist the apathy and dullness I was becoming used to.

I believe that Toc H at its best is a

powerhouse. It's a medium through which people come together and go out again refreshed and renewed through shared activity, or lively discussion, or the warmth of the fellowship. It challenges people to put a bit more into life, and discover how much more they get out of it. It's where people can really meet each other on a level that society isn't used to, and find the joy and freedom that comes in unconditional relationships.

These real and deep relationships are vital, I believe, because through them you are brought face to face with the problems of goodness, love, forgiveness, obedience, humility, selflessness and grace. You meet people who are far better in all these ways than you know you ever can be, and experience the sense of unworthiness when they readily accept you, and need your friendship. I believe it is through experiences like this that you begin to understand intuitively that simple and dazzling truths about a man called Jesus, truths that have become encrusted with the dogma and piety of the Church over 2,000 years.

Toc H must always be open to all, a 'milieu' in which real friendships happen between people of different creeds and denominations, and those who don't know. I think the one thing we need to have in common is that we are all 'seekers', and hopefully in Toc H we will accept the challenge to consider and try to live out the simple, impossible standards of Jesus the man, and see where it leads us.



Rev David Monkton, Hon Area Padre Lincolnshire, seen here with his family, is on the move in September. He moves to Lerwick as Superintendent Minister and Chairman of the Shetland Islands District of the Methodist Church. We all send him our thanks for his work in Lincolnshire and wish him every blessing in his new role. He will be travelling around some 20 churches by sea and air and plans to watch out for Toc H interests wherever he goes.

MONEY MATTERS

WHAT SHALL I DO?

How much does Toc H matter to each of us in our lives? How much are we glad to offer for the common good? How much thought have we given to the problem of self assessment?

We pride ourselves on our diversity which includes a diversity of income. Many of us are retired, or on the verge of retirement. Others are flourishing in the prime of life with few family commitments. Younger members have growing family commitments but with the expectation of improving income in the future.

Can we all find a common yardstick and thus increase our sense of sharing a common gift?

We have arrived at a target which has perhaps not sufficiently considered the differing circumstances of each of us nor the need to contribute first to our local branch and then also towards the cost of our staff.

A new approach to self assessment is necessary which can be summarised as: 'From each of us according to his means'.

Why not assess ourselves at one day's nett earnings per year for our branch and one day's nett earnings per year for our staff — a total of two days out of each year? How would that work out?

An old age pensioner at present rates gets about £2 a day and probably pays no Income Tax. The average wage for the country as a whole, for those in employment is about £70 per week or £10 per day. Obviously, an OAP cannot be expected to contribute as much money as an average wage earner — but both might well consider contributing a total of two days pay (after taking income tax into account).

Those of our members who are housewives have always been generous supporters and inherit from the Women's Association a sound teaching of fair minded assessment. For many of them the yardstick of two days pay does not apply but, surely, by the use of their culinary skills, coffee mornings and other money raising efforts, they would be glad to contribute to the Family Purse an equivalent sum.

Does this not present a challenge for each of us for the common good?

Gerry Ashfield

BORDON COMPANY LETTER

Don Lockhart

Many in Toc H are discerning signs of a re-birth and growth within the Movement, following a period which seemed to be bogged down in reorganisation (necessary and right as this may have been). At this time, it is, I believe, significant that the writers of the two most recent Bordon Company Letters, published in the January and April issues of *Point Three*, should base their thoughts on what lies at the very centre of the Movement — the words contained in the Toc H Prayer and in the Prayer of St Francis used in the Ceremony of Light. Alec Paterson, an early Chairman of the Executive, wrote that every Movement with a religious basis has found inspiration in a Pilgrimage — 'we go back to our beginnings to understand our growth and see our objective'.

The Toc H Prayer is very much one for all who are striving to put into practice the Christian Gospel; understandably therefore it is mainly concerned with activity. The prayer of St Francis, on the other hand, was written by a man who was himself a mystic. He certainly spent a great deal of time in prayer and contemplation. This prayer directs us to the need for the discipline of similar prayer and times of quiet in our own lives.

To me these two prayers speak to the two essentials necessary to us as members of Toc H and indeed to all who seek the truth. 'Doing' on the one part and 'being' on the other, so vividly illustrated

in the story of Mary and Martha. Both, as far as we can know, loved Jesus equally well and wished to serve Him. It might appear, from the words of Jesus, that He favoured Mary as having 'chosen the better part' and yet God needs both His Marys and His Marthas. William Barclay comments, 'God did not make everyone alike. One person may pray —

"Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the dawnlight,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates."

Another person may sit with folded hands but mind intense and think and pray, and both are serving God.'

Most of us perhaps tend to take the 'Martha' way, and find it much easier to do so. I also know that to the extent to which I use up all my available time in this way, I diminish the real value of any service which I can give. We all need a bit of both in our lives.

Toc H is often described as a 'neighbourhood Movement' and that involved a considerable amount of 'doing'. Unless this 'doing' is rightly motivated by love, it will be suspect, particularly by those at the receiving end. Here is the crunch. How does one attain that kind of love? Basically self centred, it certainly

does not come automatically. Have we first to experience God's love in our own lives before we can be used? If so, how real must that love be before we can meet the real need of our neighbour?

In the parable of the neighbour, the Samaritan was a man, like most of us, going about his ordinary day to day business. And this was his response to an unexpected situation. He was probably not reckoning on getting mixed up in someone else's troubles. But he responded. This, it would seem, points to a quality of life that made him act as he did. In this particular instance the need was obvious but even so he could, like the other two, have passed by on the other side.

On the other hand, it could be that the very act of 'doing' will in itself engender, not only that love, concern and sensitivity that is needful, but will lead also to an awareness of God's love, and beyond that to a glimpse of what is meant by the Kingdom of God on earth. It may be that in seeking to be 'instruments of His Will', God will direct some by one way and some by the other, and happily being 'a mixture of men' (and women) in Toc H particularly, a bit of both. But, as John Hull said in his address to the Council last year, 'we can be hindered by overthinking. What is vital is to get on with life as a venture of faith.' Then His love will be working in us whether we are aware of it or not.

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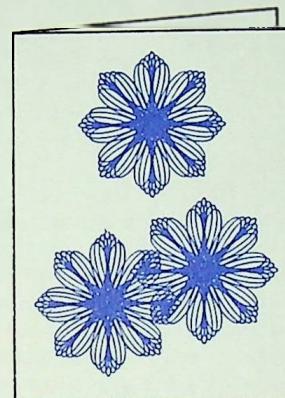
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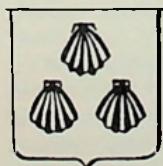


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